UNITY

# The Unitarian

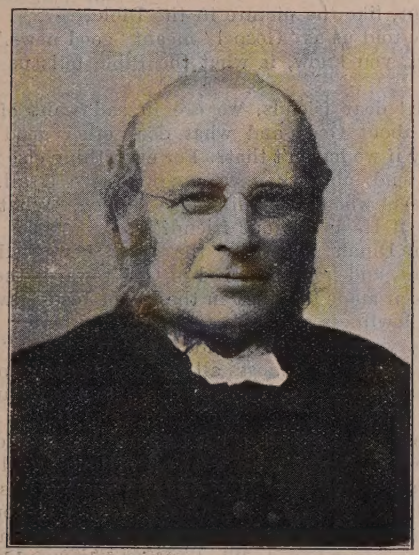
MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 154 [Vol. XIII—7] July, 1916. ONE PENNY.



## Dr. Brooke Herford.

Born at Altrincham, 1830. Educated for the Unitarian Ministry at Manchester New College, 1848-1851. Unitarian minister at Todmorden, 1851-6; Upper Chapel, Sheffield, 1856-64; Bridge Street Chapel, Strangeways, Manchester, 1864-75. Joint Editor, "Unitarian Herald," with Rev. W. Gaskell, M.A., and Missionary Tutor, Unitarian Home Missionary Board. Minister (Unitarian) Church of the Messiah, Chicago, U.S.A., 1875-82; Arlington Street Church, Boston, Mass, U.S.A., 1882-92; Harvard University preacher 1890-92; D.D., of Harvard, 1892; Minister, Rosslyn Hill Chapel, Hampstead, London, 1892-1901; President, British and Foreign Unitarian Association 1898; died Dec. 20th, 1903. Author of "The Story of Religion in England"; volumes of sermons: "Courage and cheer," "The Small End of Great Problems," "Anchors of the soul"; and of "Forward movement Lectures." Was co-Editor in America of "The Unitarian," an excellent monthly magazine. As preacher he was unique in common sense and genial persuasiveness. He was a Unitarian stalwart

## The Unitarian Faith.

1. Unitarians believe that there is One Supreme Being, our Heavenly Father, to whom love, worship, and obedience are due.
2. Unitarians believe that Jesus Christ shows to us the way, the truth, and the life, by which the world shall build the kingdom of heaven.
3. Unitarians believe that Man is of divine origin, as yet imperfect, but immortal in nature and capable of endless development.
4. Unitarians believe that the Bible contains truths of religion, which, when rightly known and practised, establish character, deepen devotion, and impart comfort.
5. Unitarians believe that God, in whom we live and move and have our being, animates all existence, guiding and inspiring the universe.
6. Unitarians believe that their aim, like that of Jesus, should be to establish the Brotherhood of Man, uniting humanity in the ties of peace and goodwill.
7. Unitarians believe that Heaven is a condition of character, and that, to realise it, we must repent of wrong-doing, live unselfishly, and seek perfection.

## Aspirations.

If in the darksome wild I stray,
Be Thou my light, be Thou my way;
No foes, no terrors shall I fear,
Since Thou, my God, art always near.

—Gerhard Tersteegen.

O Thou Eternal God and heavenly Father, may our hearts turn to Thee for uplift and the strengthening power of Thy spirit. Help us the more earnestly to do justly, and to love mercy, and to walk evermore with Thee. May the nations turn from selfish strife to do Thy holy will in following after righteousness. May Thy spirit of love find entrance into the souls of Thy children everywhere, that its gracious influence may prevail in all lands even as the waters cover the sea. Amen.

## This Little Church We Love.

It stands for truth; the truth of God
Set forth in rock and flower,
Voiced by the sea, pushed from the sod,
On-pressing every hour;
It stands for truth slow-filtered through
The ages of the past;
For truth that dawn-like breaks to view
O'er reaches dim and vast,
This little church we love.

It stands for faith in God and life,
In nature and in man;
For faith in high and holy strife
'Gainst error, bond or ban;
It stands for faith in dreams that lift,
And deeds that help the race,
For faith in life beyond the rift,
That haloes every face,
This little church we love.

It stands for love; the love of all
Above, below, beside;
The love that knows nor great nor small
But only one whole, wide
As is God's universe; it stands
For God's love, tenderest good,
And brave Christ-love that slowly bands
All men in brotherhood,—
This little church we love.

It stands for joyous fellowship,
For uplift, comfort, cheer,
For widening thought, for better grip
Of duty far or near;
It stands for all that's best in us
Wherever we may roam;
We deem it consecrated thus,
And christen it "our home,"
This little church we love.

—Marion Lisle. Mrs. Mary Stebbins Savage.

## The Woman Preacher.

(From George Eliot's "Adam Bede.")

She stood with her left hand towards the descending sun, and leafy boughs screened her from its rays; but in this sober light the delicate colouring of her face seemed to gather a calm vividness, like flowers at evening. It was a small oval face, of a uniform transparent whiteness, with an egg-like line of cheek and chin, a full but firm mouth, a delicate nostril, and a low, perpendicular brow, surmounted by a rising arch of parting between smooth locks of pale reddish hair. . . It was one of those faces that make one think of white flowers with light touches of colour on their pure petals.

"Dear friends," she began, raising her voice a little, "you have all of you been to church, and I think you must have heard the clergyman read these words: 'The spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor.' Jesus Christ spoke those words—he said he came to preach the Gospel to the poor. I don't know whether you have ever thought about those words much; but I will tell you when I first remember hearing them. It was on just a sort of evening as this, when I was a little girl, and my aunt as brought me up took me to hear a good man preach out of doors, just as we are here. I remember his face well; he was a very old man, and had very long white hair; his voice was very soft and beautiful, not like any voice I had ever heard before. I was a little girl, and scarcely knew anything, and this old man seemed to me such a different sort of a man from anybody I had ever seen before, that I thought he had perhaps come down from the sky to preach to us, and I said, 'Aunt, will he go back to the sky to-night, like the picture in the Bible?'

"He told us as 'Gospel' meant 'good news.' The Gospel, you know, is what the Bible tells us about God.

"Ah! dear friends, we are in sad want of good news about God; and what does other good news signify if we haven't that? For everything else comes to an end, and when we die we leave it all. But God lasts when everything else is gone. What shall we do if He is not our friend?"

Then Dinah told how the good news had been brought, and how the mind of God towards the poor had been made manifest in the life of Jesus, dwelling on its lowliness and its acts of mercy.

"So, you see, dear friends," she went on, "Jesus spent his time almost all in doing good to poor people; he preached out of doors to them, and he made friends of poor workmen, and taught them, and took pains with them. Not but what he did good to the rich, too; for he was full of love to all men, only he saw the poor were more in want of his help.

"Ah! wouldn't you love such a man if you saw him—if he was here in this village? What a kind heart he must have! What a friend he would be to go to in trouble! How pleasant it must be to be taught by him.

"We can understand what Jesus felt, because he came in a body like ours, and spoke words such as we speak to each other. We were afraid to think what God was before—the God who made the world and the sky and the thunder and lightening. We could never see him; we could only see the things He had made; and some of these things were very terrible, so as we might well tremble when we thought of Him. But our blessed Saviour has showed us what God is in a way us poor ignorant people can understand; he has showed us what God's heart is, what are His feelings towards us.

"But let us see a little more about what Jesus came on earth for. Another time he said: 'I came to seek and to save that which was lost'; and another time, 'I came not to call the righteous but sinners to repentance.'

"See!" she exclaimed, turning to the left, with her eyes fixed on a point about the heads of the people—

" see where our blessed Lord stands and weeps, and stretches out His arms towards you. Hear what He says: ' How often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not!' . . . . and ye would not," she repeated, in a tone of pleading reproach, turning her eyes upon the people again. " See the print of the nails on his dear hands and feet . . . . they nailed him up. Ah, what pain! His lips are parched with thirst, and they mock him still in this great agony; yet with those parched lips he prays for them, ' Father, forgive them, for they know not what they do.' Then a horror of great darkness fell upon him, and he felt what sinners feel when they are for ever shut out from God. That was the last drop in the cup of bitterness. ' My God, my God!' he cries, ' why hast Thou forsaken me?'

Here Dinah turned to Bessy Cranage, whose bonny youth and evident vanity had touched her with pity.

" Poor child! Poor child! You think of ear-rings and fine gowns and caps, and you never think of the Saviour who died to save your precious soul. Your cheeks will be shrivelled one day, your hair will be grey, your poor body will be thin and tottering! Think if it should happen to you as it once happened to a servant of God in the days of her vanity. She thought of her lace caps, and saved all her money to buy 'em; she thought nothing about how she might get a clean heart and a right spirit; she only wanted to have better lace than other girls. And one day when she put her new cap on and looked in the glass, she saw a bleeding Face crowned with thorns. That face is looking at you now,"—here Dinah pointed to a spot close in front of Bessy—" Ah! tear off those follies! Cast them away from you as if they were stinging adders. They are stinging you—they are poisoning your soul."

Bessy could bear it no longer; a great terror was upon her, and wrenching her rings from her ears, she threw them down before her, sobbing aloud. Her father, Chad, frightened lest he should be " laid hold on " too, this impression on the rebellious Bess striking him as nothing less than a miracle, walked hastily away, and began to work at his anvil by way of reassuring himself. " Folks mun ha' hoss-shoes, praichin' or no praichin.' "

But now Dinah began to tell of the joys that were in store for the penitent, and to describe in her simple way the divine peace and love with which the soul of the believer is filled—how the sense of God's love turns poverty into riches, and satisfies the soul, so that no uneasy desire vexes it, no fear alarms it; how at last the very temptation to sin is extinguished, and heaven is begun upon earth, because no cloud passes between the soul and God, who is its eternal sun.

" Dear friends," she said at last, " brothers and sisters, whom I love as those for whom my Lord has died, believe me I know what this great blessedness is; and because I know it, I want you to have it too. I am poor, like you; I have to get my living with my hands; but no lord nor lady can be so happy as me, if they haven't got the love of God in their souls. Think what it is—not to hate anything but sin; to be full of love to every creature; to be frightened at nothing; to be sure that all things will turn to good; not to mind pain, because it is our Father's will; to know that nothing—no, not if the earth was to be burnt up, or the waters come and drown us—nothing could part us from God who loves us, and who fills our souls with peace and joy, because we are sure that whatever He wills is holy, just, and good.

" Dear friends, come and take this blessedness; it is offered to you, it is the good news that Jesus came to preach to the poor. It is not like the riches of this world, so that the more one gets the less the rest can have. God is without end; His love is without end—

" Its streams the whole creation reach,
So plenteous is the store;
Enough for all, enough for each,
Enough for evermore.' "

Dinah had been speaking at least an hour, and the reddening light of the parting day seemed to give a solemn emphasis to her closing words."

## What is Unitarianism?

By Dr. BROOKE HERFORD.

WHAT IS UNITARIANISM? The briefest answer is, that it is that form of Christianity which holds to the primitive faith in the simple Unity of God—that GOD is One, not a Trinity; and which looks upon JESUS CHRIST as the greatest and holiest of Teachers, but not God. Around this great central position have commonly grouped themselves some other beliefs of hardly less importance. Thus, Unitarians regard MAN as the Child of God—not "fallen" and totally depraved, but only slowly rising; SALVATION as deliverance from sin, including everything that heals and helps man towards goodness and God; HEAVEN and HELL—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God. Unitarians also, while reverencing the BIBLE as the text-book of religion, have always regarded it as the records of God's gradual revelation of his truth and will,—but human records, to be studied with perfect freedom in order to distinguish the Divine from the merely human.

This is the common position of Unitarians. This is their general way of looking at the subject of religion. But while there is quite as much agreement among them as among the members of any other group of churches, UNITARIANS HAVE NO FORMAL CREED. They do not shape these beliefs into any set authoritative form which must be accepted either by churches or individuals, but urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth.

## National Conference Guilds' Union.

(The National Conference here mentioned is that of the Unitarian and kindred Churches.)

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 34, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Monthly Message: "MORALE."

"The morale of the troops is good." These words, so well-worn and familiar, are always a welcome tail-end to reports from the front. They paint upon our minds a picture of splendid manhood bearing the brunt of battle, enduring terrible toils and hardships, but through all, cheery and dogged and confident. Our lads may grumble a bit now and then, but they wouldn't be British if they didn't. And out yonder there is cause in plenty. Biting frost, drenching rain, broiling heat, mud, dust, stench, to say nothing of the days and nights of peril, with its continuous toll of wounds and death—such things do not make life a picnic of sunshine and sandwiches and sweet temper. But hail the lads with "Are we downhearted?" and a thundering "No!" will fill the interval. God bless the lads who are putting up such a clean, manly fight on land and sea for "England, Home and Beauty." For all time they are saying to all the world that with all our faults and follies we are neither a degenerate nor a decrepit race.

And what of us who fill no place in the far-flung battle line? What of our morale? Are we cheery and dogged and confident? On the whole, no doubt, we are. The fine spirit abroad conspires to keep the home fires burning. And yet we can hardly look in and out and all round at home without a feeling of shame. Our morale is not what it should be. Many urgent interests have lost our interest, many imperative activities languish through our inactivity, many increasingly necessary institutions have become little better than names owing to our disloyalty.

At the moment we are not entirely happy about the Guild movement. Some of our Guilds move "like a crab, sideways"; some, like dead fish, drift aimlessly; some have ceased to move at all. Why? Because the morale of many of the rank and file is not good. Nay, even some of the officers are either loafing about unaware that the good fight of the faith is still going on, or have put themselves on the retired list. Result: Some companies of our Guild battalions are disorganised and undisciplined, and wholesale desertions are taking place.

What is wrong with us? What would right us? Our movement has a distinct place to fill and a unique work to do. But we can neither fill that place worthily, nor do that work effectively, unless we emulate the morale of our brothers at the front, unless we, too, are cheery and dogged and confident. What we need, and need at once, is a baptism of passionate loyalty to "God and the Good Life." Without it we can only go from bad to worse. With it, a thrill of new vitality would electrify our ranks, uniting us, binding us together, and urging us forward to win victories for God and man. H.F.S.

## Memorial Sundays.

By A. D. TYSSEN, D.C.L.

The following are events of July 2nd:—

1489. Thomas Cranmer born.
1750. Francois Huber born (Christian Life, June 27, 1914).
1778. Jean Jacques Rousseau died.
1820. Peter Dollond, optician, died (Memorable Unitarians, 110).
1899. Centennial of Sunday School, Coseley (Christian Life, ibid.)
1901. Centennial of Southern Unitarian Association (ibid.)

The following are events of July 9th:—

552. Armenian doctrine settled and Armenian era commences.
1228. Stephen Langton, Archbishop of Canterbury, died (Story of Religion in England, 118).
1555. William King, minister, died in prison at Maidstone. Foxe VII., 286.
1643. George Fox begins his mission (Story 250-260).
1766. Rev. Jonathan Mayhew died (Christian Life, June 4th, 1914.)
1797. Edmund Burke died.
1822. Edward Irving begins his mission (Story, 346).
1842. First number of the Inquirer issued.
1899. Window in memory of Charles Woollen dedicated in Flagg Chapel (Christian Life, ibid.)

The following are events of July 16:

1546. Anne Askew, and three others martyred at Smithfield, Foxe V., 550.
1556 Julius Palmer, John Gwin, and Thomas Askin burnt at Newbury. Foxe VIII., 201.
1686. John Pearson, Bishop of Chester, writer on the Creed, died.

The following are events for July 23:

1555. John Launder burnt at Steyning, and Thomas Iveson at Chichester, Foxe VII., 321, 327.
1637. Jenny Geddes threw a stool at Dean Hannay in the Church of St. Giles, Edinburgh.
1764. Benjamin Avery died (Skeats, 176).
1815. Rev. Joshua Toulmin died ("Christian Life" of 18th July, 1914).
1818. Rev. Benjamin Goodier died (ibid).
1858. Jews admitted to Parliament.

The following are events of July 30:

1540. Robert Barnes, Thomas Garrett, and William Jerome, reformers, burnt; and Powell, Featherstone, and Abel, priests denying the King's supremacy, hung; all in Smithfield, Foxe V., 414, et seq.; Life of Latimer, 350.
1718. William Penn died
1741. Thomas Emlyn died (Skeats, 238; Wallace III., 531; Memorable Unitarians, 218).
1763. Samuel Rogers, poet, born (Memorable Unitarians, 151).
1771. Thomas Gray, poet, died.
1871. Edwin Wilkins Field drowned in an attempt to rescue a friend (Memorable Unitarians, 434).
1912. Rev. Jabez Arthur Brinkworth died ("Christian Life," 25th July, 1914).

## Great Books of Devotion.

By Rev. William C. Hall, M.A.

### VII.—JEREMY TAYLOR'S "HOLY LIVING AND DYING."

Our title comprehends two large books of "rules and exercises" of Christian life by one who has been described as the most brilliant of English preachers. Jeremy Taylor, brilliant also as controversalist, remains eminent as a devotional writer and as an English man of letters. The books to which the attention of our readers is directed rank with the profoundest and most searching spiritual disquisitions written in our language, while, as literature, they are among the noblest works of English prose. And they come to us as the works by which Jeremy Taylor is best remembered.

In this brief essay, a mere note of reminder, we cannot pretend to review them; we can only recommend them to our readers as books which, while embodying theology which we do not adopt, body forth religion which every Unitarian desires to live. That religion is one of deep spiritual living day by day, a religion of careful self-examination and sharp self-criticism, of healthy introspection and of practical piety. For a soul aware of its contents, awake to its powers, these books of Taylor's review the Christian virtues, comprehensively and eloquently describing them, and adding rules for their cultivation. They effect a remarkable analysis of human life as it is found in every one of us. They remind us of much moral truth that we know, but they go deeply beyond our ordinary moral knowledge, our moral discoveries, and our moral reflections; they make us feel what we more and more are required to have a sense of, the religious signification and suggestion of the most common moral impulses. If, as some contend, religion rises from ethics, the science of human duty towards individuals and society, it rises from it not as being a superstructure built upon it, but as springing from it, as both transcending and permeating it. Taylor makes us feel that religion is primary "in" morality, and never detached or in any manner independent. We may say that the rules and exercises he prescribes are moral gymnastics. They put a man to the strain of his soul's strength; they make him feel its weakness; they make him overcome this weakness; and when they have made him morally strong in his inner life, they bring him to the joy and peace of religion. The prayers that follow the discipline of these books are suffused with that peace. Most of them have a wonderful restfulness about them. Reading them, it is as if, after strenuous moral discipline, one were being brought into the soft delight and the calm of the presence of God.

Last month we were writing of the small book, "The Practice of the Presence of God." Jeremy Taylor virtually begins these large books on the lines of Brother Lawrence. In the first section, after the general introduction, of his first chapter, he counsels, "In the morning, when you awake, accustom yourself to think first upon God, or something in order to his service." From that alternative, really supplement, "or" he leads his readers forth to the practical moral duties of daily life, onward until life is fitted to lose its days in eternity.

## Message to Recruits.

The following message to Unitarian recruits has been issued by the Manchester District Sunday School Association:—

To the Men of our Sunday Schools who are Absent on War Service.

May, 1916.

Dear Friend—,

In accordance with a resolution passed unanimously at the Annual Meeting of this Association, held at Todmorden on Good Friday, we desire, on behalf of our 78 affiliated Schools, to send you a message of hearty greeting, and of best wishes for your successful issue from this lamentable strife.

We bid you be of good cheer. We honour you for your heroic service at your country's call. We think of you as nobly giving yourselves in defence of liberty and justice, and for the protection of your own Motherland. We know the brave sacrifice you are willing to make to stay the career of selfish aggression and to prevent the victory of lawless might over right. May the memories of your Sunday School and the wholesome influences you have received from it, be to you an ever-present inspiration. Along with the other fellow-workers you have left at home, we are grateful to you and proud of you, and while engaged in doing your part at the post of duty it may cheer you to know that we are all thinking of you.

We ask you to remember that God is with you wherever you are. May you feel that He is ever present with you to aid the right. We pray that you may return safely home to those who are near and dear to you, and that a glorious and lasting peace may crown your gallant efforts and your valiant service.

With our most cordial good wishes for your welfare,—We are, on behalf of the Association,

Yours faithfully,

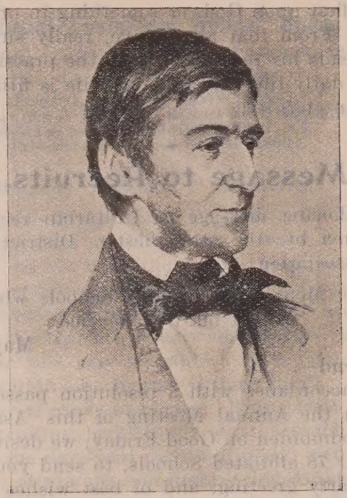
ALBERT SLATER, President.

H. BODELL SMITH, Hon. Secretary.

### THE SMALL CHURCH.

"The average man can manage the average church, but it takes a spiritual genius and a saint of more than ordinary calibre to manage the small church with its lack of workers and the loss which comes when the momentum is lacking."—The Literary Digest.

"We progress in such and such ways," said a member of an orthodox church to a Unitarian: "but how do you Unitarians progress?" "By other churches adopting our principles while keeping their own names," was the answer.



## Rev. R. W. Emerson.

RALPH WALDO EMERSON was Unitarian minister, Boston, Mass., U.S.A., afterwards lecturer, essayist, poet, and America's greatest philosopher, and a member of the Unitarian Church up to his death. Born May 25th, 1803; died April 27th, 1882.

EMERSON THOUGHTS (From "Spiritual Laws").

THE SOUL'S MUMPS.

Our young people are diseased with the theological problems of original sin, origin of evil, predestination and the like. These never presented a practical difficulty to any man—never darkened across any man's road who did not go out of his way to seek them. These are the soul's mumps, and measles, and whooping-coughs, and those who have caught them cannot describe their health or prescribe the cure.

GUIDANCE FOR ALL.

O, my brothers, God exists. There is a soul at the centre of nature, and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature that we prosper when we accept its advice, and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith. We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.

MAN SEES ONLY AS HE CAN.

No man can learn what he has not preparation for learning, however near to his eyes is the object. A chemist may tell his most precious secrets to a carpenter and he shall be never the wiser—the secrets he would not utter to a chemist for an estate. God screens us evermore from premature ideas. Our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream.

TRUTH WILL OUT.

If you would not be known to do anything, never do it. A man may play the fool in the drifts of a desert, but every grain of sand shall seem to see. He may be a solitary eater, but he cannot keep his foolish counsel. A broken complexion, a swinish look, ungenerous acts, and the want of due knowledge—all blab. Can a cook, a chiffinch, an Iachimo be mistaken for Zeno or Paul? Confucius exclaimed: "How can a man be concealed! How can a man be concealed!"

DO RIGHT WHEN NOBODY SEES.

The hero fears not, that if he withhold the avowal of a just and brave act it will go unwitnessed and unloved. One knows it—himself—and is pledged by it to sweetness of peace, and to nobleness of aim, which will prove in the end a better proclamation of it than the relating of the incident.

## Central Postal Mission and Unitarian Workers' Union.

**President: Miss Tagart. Treas.: Miss Ethel C. Lake. Hon. Sec.: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.**

We have lately received a letter from Dr. W. C. Wendte from Boston, U.S.A., telling of the interest awakened in the Jamaica Unitarian movement by the visit of the Rev. Ethelred Brown, which has resulted in a promise of very generous support. The cause continues to make good progress as shown by a communication lately received from Jamaica:

Kingston, Jamaica.

"The little group of Unitarians in Kingston, Jamaica, B.W.I., have been cheered by the generous action of the Directors of the American Unitarian Association and a voluntary committee of ministers, which action has made it possible for the missionary work undertaken by their minister, the Rev. E. Ethelred Brown to be carried on. The war conditions as may be expected have rendered the work much more difficult, but there has been no slackening of effort; in fact everything is being done to prove to the friends in America that their generosity has not been wasted. A series of seven services have been arranged to commence on Sunday evening, 9th inst., and continue during the week, and it is hoped by this means to arouse thought and to call special attention to our message and work. The following are the subjects: 'Jesus, the Divine Revealer,' 'Jesus, our Brother in God,' 'Jesus, the Great Example,' 'Jesus, the Preacher of Righteousness,' 'Jesus, our Spiritual Master,' 'Jesus, the Martyr for Truth,' 'Jesus, the Sinner's Friend.' The attendance at our services fluctuates, but is on the whole very encouraging. The Sunday afternoon Park services are steadily growing in popularity, and are attended by

an audience ever increasing in numbers and interest. Here is our fruitful recruiting ground and we are grateful for the privilege granted us by the Mayor of the City to hold these services. The grant from America is indeed generous, but at present local help is small, and there is room for financial help from our English friends. Full information may be obtained from the Rev. Geo. B. Stallworthy, of Poole, or from Miss Florence Hill, who would also be glad to receive further donations.

(Signed) ETHELRED BROWN."

## God's Revelation in Man.

By Rev. E. RATTENBURY HODGES.

(continued)

Again, the mind of man is self-conscious. It can look within upon itself (is introspective), being able to say—I, or know its personality. It has power to ask in thought and in speech—What am I? Whence came I? Whither am I going—here or hereafter? This power, which every sane person possesses, is supremely important in all its bearings on life and conduct. And here is a sign. The fact, too, is very significant, that this self-knowing or examining power is not shared by any creature beneath the human level.

Let us not fail to note, however, that we each have an even more profoundly mysterious being than the active intellect displays. It is that great attribute to the soul—our sub-conscious self. All past experiences lie dormant or hidden from us in the depths of our individual life. At the present moment or hour, we are busy with our daily work, but presently something happens or is said or done which recalls a long past incident. Memory brings it vividly before us. It had not been lost.

Note also that man's mind displays the religious faculty. Be he white, yellow, red or black, whatever his race he is a being who believes in and worships a power above and beyond himself. No matter how gross or superstitious the man's religion may be, this is the essence of it, he fears and reverences that power and wants to get into harmony with it. In one way or another he wishes to get right with God, and has some ideas concerning the duty either of self or animal sacrifice, etc., so as to gain the favour of God or the tribal deity, as the case may be. So man's mind feels or is very much influenced by some ideal —thinking, hoping, toiling, fighting, praying for some thing or condition, conceived of as better than the present.

It is the aspiring mood, the strong love or craving or ambition for that which is higher and better than what we are and what we have. We never see birds trying to improve their nest making in shape or material, nor does the beaver attempt to make a better or more artistic water-dam. Here then, is a very significant fact, the power of the ideal is (on this earth) felt only by human beings. But for it mankind would never have advanced beyond the limits of the first stone age. With it what glorious triumphs! What marvellous powers have been displayed! What inventions and discoveries! And yet of far greater importance is the truth that this power of the ideal is linked to man's moral sense. He does not merely see this line of conduct to be right and the other one wrong, but knows that he has often wilfully turned aside from goodness to evil. He sees that he is not morally perfect, but far from it. In other words, he knows that he is a sinner towards God and his fellow creatures. This knowledge pains, and at times fills him with shame. In such cases there is hope, because self-condemnation leads to repentance, and this having its due effect opens up the path to righteousness.

Again note that the wonderful power of abstract thought belongs to man. No animal has it. It is ours alone, of all creatures, to know that twice two are four. Four of what? The thought is abstract, because the four stands for four of anything, material or mental. Take two more of such ideas. A square is not a circle; two parallel lines can never meet. Hence we can plan and measure that which the eye cannot or has not yet seen. We can mentally shape that which no hand or tool can touch.

O! What a wonderful entity is the human soul! What sublime possibilities are before it! Here, it is only just beginning to try its powers, only commencing to unfold their beauty and excellence. The great poet, Robt. Browning, has somewhere said that the development of a soul is the only one thing of any real importance. And another has remarked—We are greater than we know. Therefore when we try faithfully to exercise and employ these powers for the good of others and for ourselves, we are doing the will of God. Our Divine Father is watching and guiding, and will lead us on to that endless life of progress and of joy which lies beyond the confines of the grave.

Surely the soul of man is a revelation of God. To be a true man, a worthy soul, means thought, justice, reverence, worship, and love of all that is fair and noble combined; it also means devotion to any of those pursuits on which the world's welfare depends. Moreover, in view of the fact that we are ever growing, it means that we, each day, so order our lives that what we think and do, shall make us and our fellow creatures happier, wiser and better. Truly lived, that assuredly is the real nature of man, and that, too, marks his destiny as a son of God and heir to immortality.

## The Unitarian Name.

We hold the name "Unitarian" in no narrower sense than that of a movement to unite the best spirit and method of all denominations in a peace that might be universal. We proclaim our faith in unity — the unity of religion in righteousness, the unity of men with each other and with nature, and the unity of all in God.—Henry Martyn Simmons.

# Lesson Notes on "The Evolution of Religion."

## VII.—THE EVOLUTION OF MORALITY.

Reference Books: The Bible. Wood's "The Bible: What it is and is not," pp. 157-172. Everett's "Ethics for Young People"; and Saleeby's "Ethics."

### JULY 2nd WHAT IS MORALITY?

Scripture Reading: Luke 10, 25-37.

Morality comes from a Latin word "Morales" from—Mos, Moris—manner, custom, or the way of life, and is equivalent to the Greek "ethos," from which the word "ethics" is derived. Habits, behaviour, manners, customs have been decided by the general usage of society, implying certain duties or obligations incumbent upon each individual to himself and others. Thus Morality comes to mean, that which I ought to do, that which it is right to do. It may be defined as—right relations, or the Science of Right Conduct. There are laws which govern and regulate human habits, individual conduct and behaviour. The science of morality is knowledge of those laws. It is usually called "Ethics." The moralist is concerned with—what ought to be. What do we owe to ourselves? and, what do we owe to others?; or to put it another way—what is our duty? are the questions with which morality is chiefly concerned. Now there are duties to ourselves, there are duties to others, and included in the latter are certainly duties to God, or what is due from us to Him. Is Morality therefore the same as Religion? Many say, decidedly, "No"; some others say "Yes." It depends, of course, on what meaning is given to the word "Religion." If it means Righteousness, including all that is right to do for man and God, it is plain that Morality includes Religion, or Religion includes Morality. If Morality means Right Conduct, so also does Religion.

### JULY 9th: THE ORIGIN OF MORALITY.

Scripture Reading: Genesis 3.

From the previous lesson we have seen that Morality is Right conduct. So it is evident that it originated as soon as living and conscious creatures began to exist. It did not originate from the Bible, for that is just a record of human life and its inner and outer experiences. The Bible came from man, was written by human beings, and therefore all that is in the Scriptures came out of man, including the morality it contains. But man's powers were given to him by the Creator, so that God has always been working in and through human beings for the promotion of the best and highest kind of life possible, and without Him there could have been no Bible. But concerning human morality it began when first human conduct and human thought began. As soon as the very first human beings discovered that one kind of conduct was helpful and another kind was injurious, there was the beginning of moral conduct. In the ancient story of Adam and Eve in Paradise it is presented to us in a parable. That which it is forbidden to do because the doing of it is injurious, is considered wrong; to obey a command that is for human welfare is esteemed to be right. The Apostle Paul says: "By the law is the knowledge of sin"; "I had not known sin, but by the law" (Rom. 3, 20; 7, 7.). When first it became necessary to assert—I ought to do this; or, I ought not to do that; or, thou shalt, or, shalt not—then began the distinction between conduct which was helpful and that which was injurious, or between right and wrong; and that was the origin of morality.

### July 16th: MORALITY HAS GROWN.

Scripture Reading: Matt. 5, 21-26; 33-48.

Human life is a process of continuous development. Man grows from infancy through various stages up to maturity. All his powers grow with him including his power of thought. His opinions about anything and everything are not fixed, they develop from partial towards fuller and more complete views of things. This is true also of his idea of the law of right—of his morality. What he thinks is right in his youth he may believe to be quite wrong in his later years. So is it also with the community or society in general, manners and customs considered right in one age are deemed to be wrong afterwards. Less than a century ago it was thought to be right to hang a man for stealing a sheep, but now such a thing would be considered shocking. In the Bible we find that at one time a man who violated the law of keeping the Sabbath by picking up firewood on that day was put to death, but later ideas of right in that matter changed so much that Jesus could say: The Sabbath is made for man and not man for the Sabbath. There was required considerable moral development to move on from the idea that "thou shalt love thy neighbour and hate thine enemy," to the principle enunciated by Jesus, "Love your enemies." Retaliation was once the Law: "Eye for eye, tooth for tooth," blow for blow, but later it was taught, "If thine enemy be hungry, give him bread to eat" (Prov. xxv., 21-22). Slavery was once believed to be the right thing, but now equal opportunity for all is the ideal towards which mankind is growing. From a low kind of morality in the early stages of human development there is continuous growth upwards to a higher and more perfect ideal of conduct. In religious belief as well as in everyday life there has been the "Reward and Punishment" principle of morality—do that which pays,—not because it ought to be done, but because it will bring selfish personal gain; the "hell-fire" morality of orthodox doctrine is an example of it; but there has been much moral growth towards something better, to the principle of doing right because it is right. The heroic suffering of martyrs sacrificing themselves for right has helped that evolution immeasurably.

July 23rd: MORALITY IS RELATIVE.

Scripture Reading: Micah 6, 6-16.

From the last lesson it has been seen that which is right at one time is not right at another. The idea of right changes according to circumstances. People have to consider: What is the right thing to do under such and such circumstances? For instance, opinion as to what one ought to do in "the Black Hole of Calcutta" where men were locked in a small barn with no ventilation except a very small window in one of the walls, was very different from that of the same men when they were previously assembled round the mess table in their military barracks. In the one case though they went in as friends they struggled against each other to get air to breathe, whereas in the other they helped each other to food. In a competitive state of society, while free competition in the struggle for existence gives the only chance of a living in business it is right for each to fight for his own hand, but in a family where the relationship is one of co-operation and equal care and opportunity for all it is wrong to be greedy and grasping for self. These illustrations show that the conception of duty, of what is right, is relative, that is—it has to be decided in relation to the circumstances of the particular situation. Health is good in relation to the security of the body, and to promote bodily health is right, relative to the body; and thus disease though not an absolute evil in relation to the whole of things, is an evil as relating to the body, and indulgence in habits that cause disease is consequently wrong in relation to bodily safety. It is right to do some things in childhood which become wrong when grown to manhood. The necessities of the cases are different. When the Jews believed God was an angry God and required to be pleased by means of burnt offerings, it was right to them to offer up their burnt sacrifices, but when they believed differently that such were not required it was right to them not to offer such sacrifices. It should always be remembered that man's notion of right, of moral conduct is a relative matter.

July 30th: THE MORALITY THAT WILL BE.

Scripture Reading: Matt. 25, 31-45.

In the gradual evolution (unfolding, development, growth) of morality sketched in the foregoing notes it is clear that there is no standing still. One stage in life leads to the next which indeed is a consequence of it using it as a foundation for something beyond and above itself. The ethics of custom, of human relationships, which regulate human affairs to-day will change with changing conditions of human life, and thus give place to a different kind of morality. Customs break up, fashions disappear, old standards of life and thought are destroyed. This is all as natural as the destruction of the acorn when it is used up in giving birth to the oak sapling. The pioneers who have visions of what is higher lead the way in breaking down the old; they are the heretics, the protesters of their day, denounced by all who are blindly and ignorantly fixed in the old ruts, but in reality the heralds of a better order of things. In the future there will be a higher kind of morality than there has ever been in the past. It will grow out of the past, in which it has long been struggling to be born, for there have been hints of it, and prophecies of what it will be in the teachings of the great forerunners. Isaiah looked forward to it when he said that the nations "shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii., 4); and Jesus spoke of that higher morality when he said: "Do good to those who hate you"; "Love your enemies"; "first be reconciled to thy brother"; "inasmuch as ye have done it unto one, even the least, ye have done it unto me"; and in his pictures of what human conduct will be when the kingdom of heaven comes upon earth. Thus humanity is growing towards that higher morality of the future when all will care for each other, when love shall have driven out hate, and when men will indeed be brotherly in all human affairs.

## National Economy and Brewing.

There was a very opportune and able letter in the "Inquirer" of March 14th, from the pen of Mr. E. F. Cowlin, hon. secretary of the N.U.T.A., drawing attention to the enormous quantities of foodstuffs used in the manufacture of alcoholic drinks, viz., about 100 million tons annually. This matter interests us to an unusual extent—this enormous waste of good food is bad enough in normal times, but just now it amounts to crime, because it deprives the children of much that is necessary to healthy life. Dr. Saleeby, a short time ago pointed out in the "Daily Chronicle," that sugar, so much beloved of children, and in the form of sweets so frequently discountenanced by some older people, is most essential, convenient, and economical in nourishing and building up the body, in children much more than in adults—but sugar is practically monopolised by the brewer, and restricted when desired for other purposes than brewing beer.

By way of supplement, we give below the approximate quantities of food stuffs destroyed during 1915 in brewing and distilling:—

Malt (bushels) 43,670,000 brewing, 7,824,000 distilling. Unmalted grain (bushels) 79,000 brewing, 9,700,000 distilling. Rice and maize (cwts.) 1,217,000 brewing, 13,500 distilling. Sugar and equivalents (cwts.) 2,644,000 brewing, 996,000 distilling. Hops (lbs.) 51,500,000 brewing. Worse than wasted. R. N.

START WELL.

Learn to do well what you already know, and you will find in time the unknown things that you now inquire about.—Rembrandt.

## National Unitarian Temperance Association.

Essex Hall, Essex Street, Strand, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.

### THE UNITARIAN SPIRIT IN TEMPERANCE MATTERS.

Apart from the doctrinal difference that separates the Unitarian people from the orthodox churches, there is a Unitarian spirit that decides the attitude of Liberal Christians towards religion and life in their wider aspect, and although it is not always definable, it is always evident. Sometimes, however, we are led astray, or at least some of our number are led astray, when we attempt to deal with public questions in co-operation with other Christian churches. In our anxiety to present a strong front to the evil, we sink some of our differences, and unfortunately we lose the distinctively Unitarian spirit. This Unitarian spirit is the result of many components, but perhaps the chief characteristic is Toleration.

By the time these lines are in print, the 23rd Annual Meeting of the Temperance Association will have been held, and one of its features, we hope, has been the return to the tolerant spirit that should distinguish all Essex Hall meetings. Last year the other side was shouted down, this year that other side is on the platform, taking a very prominent part in the discussion about the "Next Step," and we congratulate the committee on giving the audience a lead in the right direction. Let it never be thought that we refuse to hear the other side. Another characteristic is the readiness to consider carefully but fearlessly, new propositions. This has put us in the front of progressive religious life, and when we are dealing with Temperance matters, we shall find it an immense advantage to be bold and courageous, not to shrink from a new departure simply because certain professional Temperance reformers have denounced it. It is our privilege "to judge for ourselves what is right." Is it not possible that orthodox Temperance may have got into a groove that prevents its free development and may it not be ours in the Unitarian spirit of "truth from anywhere," to lead the way to a possible, because more acceptable Temperance Reform for the people? Let us take the cue from this meeting and carry back to our local centres a deep earnestness to get forward in effectiveness. There are still, we fear, some Bands of Hope who began their work when the Temperance movement was in its infancy, but who have not themselves left infantile ways of conducting their meetings. The Band of Hope is not the attraction it used to be because there are other things going that are more attractive. The Guild movement was a step in the right direction, and it was wise to include Temperance as one of its topics, but we see no reason why the Band of Hope as a distinct branch of Sunday School work should not have a new and vigorous life. It is not enough to open with a hymn, long prayer, a few ordinary recitations, an address on the Drunkard's Home, and the value of thrift by total abstinence. R.N.

## Literature.

"The Divine Element in Art and Literature," by W. Lawrence Schroeder, M.A., 2s. net. The Lindsey Press, 5, Essex-street, Strand, London, W.C.

To all who believe in the divinity of man, in the immanence as well as in the transcendance of God, this suggestive essay is sure to be helpful reading. Written as it is by a Unitarian it reflects the modern Unitarian view of life as the movement of a divine spirit through the infinite variety of forms which it creates. As there is the divine element in man it is consequently to be found in his expression of himself, of his thought and experience. Art and literature are forms in which man indicates outwardly what is within him and his impressions of things external. In them he inevitably manifests the divine element with which he is endowed and his sense of the divine nature of the Universe in which he finds himself. Mr. Schroeder tell us in his first chapter what he means by "The Divine Element," and proceeds in the four others which follow, with expositions of "The Meaning of Art," "The meaning of Literature," "The Divine Element in the Arts," "The Divine Element in Literature." A few sentences may serve to give some idea of the author's views:—"That which deepens our consciousness of the real unity of life is divine. The unity is established by love, and love works by the way of artistic passion and desire, as also in the ways of knowledge, wisdom, power, and beauty"—pp. 22-3. "Art manifestation may be regarded as the divine reading of nature, as an attempt to set out by symbols the individually apprehended meaning of a spiritual universe"—pp. 47-8. Literature we are told is "the artistic expression in substance of language, of the feeling soul of humanity" —p 69. "In the elucidation of the spiritual meaning of the life of the universe, the painter exercises a divine function"—p. 165; "the best in all art yields its secret and its power to the pure in mind and soul. The divine element is there for all who have eyes to see, and ears to hear, and minds to understand"—p. 213; "by ways of delight, of beauty, and of vital meaning, literature establishes itself as one of the methods whereby God compassionates the weary heart of humanity, and leads men and women into the rest and blessedness of his eternal presence"—p. 255. Such brief quotations can only give hints of the author's way of regarding his subject and of dealing therewith. But he produces abundance of evidence to illustrate and confirm his views including quotations from a great variety of writers on the topics he is considering. Mr. Schroeder has produced a book on a theme which has not received much special treatment before. It opens up what to many readers is sure to be a new avenue of thought and study, and has proved himself well qualified for the task. Religion has connection with all the affairs of human life, and these pages indicate that art and literature have vital connection with religion. There are full indices at the end of the volume as well as a Bibliographical appendix.

## Notes and News.

**TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 13, Victoria Avenue. Brierfield, Lancashire. except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "Brierfield." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.**

Longsight Free Christian Church Jubilee Celebrations in May realised over £200 towards clearing off a debt; the London District Unitarian Society held its annual meeting, May 18th, when it was reported that the Pioneer Preachers and two Visiting Sisters are doing very promising work in the East End; the Belgian Hut Fund promoted by the Sunday Schol Association realised £300 from the appeal to Sunday Schools; from the Home Camp Notes published by the Rev. T. P. Spedding, it appears the "Unit" is the regimental term in the Army for the denomination of a Unitarian, and that a soldier is not compelled to attend the religious service of any other religious body than his own; Blackpool South Shore Sale of Work, May 24th, cleared over £80, of which £75 went to reduction of debt; Mrs. Herbert Partington (Unitarian) has been appointed Mayor of Glossop in succession to her late husband, who recently died; many references to the tragic death of Lord Kitchener and Staff by drowning at sea have been made from Unitarian pulpits. The "Confession of Faith," which appeared in the "Unitarian Monthly," October, 1913, has been used regularly in one of the Sunday Schools of the Western Unitarian Union, and as there is a desire for a supply of copies, the Rev. Rudolf Davis, B.A., 18, Alexandra-road, Gloucester, is getting some printed on card and on paper, at 6d. per dozen on card and 2d. per dozen on paper, up to July 11th, and postage extra; 20 new members have been received into fellowship at High Pavement Unitarian Church, Nottingham; successful open-air meetings have been resumed at Stockton-on-Tees, and the church has received accessions of strength therefrom; the Anniversary Meetings in London during Whit-week have been of a very earnest and practical kind for the Sunday School Association, the British and Foreign Unitarian Association, and other kindred bodies; there was some breezy opposition at the annual business meeting, to the B. and F.U.A., becoming a trustee for congregations, but the opposition was overwhelmingly defeated; successful Whit-Sunday Festivals were held by the Unitarians in Manchester, Bolton, Chowbent, Sheffield, and other places; the Unitarians of Nelson were included in the Whit-Monday procession of Nelson Sunday Schools this year for the first time.

The following resolution was carried at the Annual Meeting of the British and Foreign Unitarian Association, June 14th:—"That this meeting, whilst most anxious to assist the Government in carrying the present war to an early and successful conclusion, desires to urge the supreme necessity of the Military Service Act being so administered as to ensure that the intentions of the Legislature duly expressed in the Statute shall in all cases be faithfully and justly carried into effect, being well assured from the history of this people that anything savouring of persecution would be in the highest degree detrimental both to the unity and effectiveness of the nation and to its reputation as the home of reasonable liberty."

MINISTERIAL CHANGES: Rev. Dr. Moritz Weston, resigned, Croydon, to return to the Roman Catholic Church; Rev. J. Worthington, B.A., resigned, Heywood; Mr. Harry Taylor has received the certificate of the Northern Advisory Board, as a lay worker, and has been welcomed into his appointed charge of the Trafalgar Street Unitarian Church, Burnley; Rev. Lewis Williams resigned Rhydgwin and Ciliare Aeron, Cardigan, and accepted appointment to Allt-y-place and Capel-y-bryn.

DEATHS: Pte. F. Williams, Chowbent, killed at Gallipoli; Corpl. C. B. Denby, of N. Blackpool, killed in Mesopotamia, April 9th, 27; Sergt. A. King, killed in Mesopotamia, April 21st; Mrs. A. B. Brownrigg, Bangalore, India, May 23rd, daughter of late Rev. Lindsey T. Badcock; Miss Jemima Upton, Littlemore, Oxford, June 4th, 78; Sergt. A. Favell, of Bermondsey, killed in action, May 18th, 23; Miss Clara Berry, Stonehill, Hants, June 2nd, 51; Dr. Ormerod, of Chowbent, killed in France, May 1st; Captain B. C. Winser, of Kingston-on-Thames, killed near Ypres, Feb. 14-15; Lieut. F. W. Eagle, of Brixton, killed in France, June 6th, 21.

**ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value.** TERMS: 3/6 per inch in columns; 25/- per column; 15/- half-column; £2 10s. the whole page.

## Unitarian Home Missionary College.

### ANNUAL PUBLIC EXAMINATION OF STUDENTS,

At Summerville, Victoria Park, Manchester, on TUESDAY, JULY 4th, 1916, commencing at 10-30 a.m.

Visitor's Address at 5 o'clock, by **REV. PHILEMON MOORE, B.A.**

**VALEDICTORY SERVICE** at Cross Street Chapel, Manchester at 7-30.

Preacher: **Rev. A. Gordon, M.A.** (Pres. of the College).

D. A. LITTLE, G. A. PAYNE, } Hon. Secs.

## Post Card Propaganda.

### What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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